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CLIFTON SPRINGS WATER-CURE
Report of the addresses and
sermon at the dedication.

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R E P O R T

OF THE

ADDRESSES AND SERMON

AT

THE DEDICATION

OF THE

Clifton Springs Water-Cure.

HELD JULY 25, 1856.

PUBLISHED BY VOTE OF THE AUDIENCE.

GENEVA AND CANANDAIGUA:

NATIONAL NEW YORKER PRESS.

1857.

FACULTY OF THE INSTITUTION.



HENRY FOSTER, M. D.

HUBBARD FOSTER, M. D.

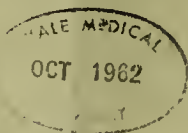
P. H. HAYES, M. D.

MISS. S. S. NIVISON. M. D.

WILLIAM FOSTER, Esq. *Steward.*

MRS. MARIA A. PINNEY, }
MISS EUNICE CLARKE, } *Matrons.*

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DEDICATORY SERVICES.

THE audience was called to order on the morning of the 25th of July, by Rev. L. P. HIKOK, D. D., of Union College, and the Hon. A. C. PAIGE, of Schenectady, on being called to the chair, remarked :

We have assembled this morning to dedicate the new and commodious building in which we are now convened, to the noble and useful purposes for which it was erected. We are indebted for its erection to the untiring energy of Doctor Henry Foster, the medical director of this establishment. The idea originated in his devotion to his Maker, and his intense love of his race;—a devotion and love so plainly manifested in his never-ceasing labor for the cure of the soul, as well as of the body. The loveliest feature of the building, is this little chapel; destined to hear the prayers and praises of many a christian heart. The services of this day are intended to cousecrate it to the worship of the Almighty, and to dedicate the entire building to the useful and charitable purposes for which it was designed; and you will now listen to a dedicatory address from the Rev. B. F. TEFFT, LL. D., late president of Genesee College.

DR. TEFFT then arose and said :

“By the request of the Corporation and Faculty of the Clifton Springs Water-Cure, we have assembled for the purpose of dedicating it to the uses for which it was erected. From all parts of the state, and from several of the surrounding states, we have come together to unite in the performance of this pleasing duty. Partaking, as we all do, of that physical infirmity common to our race, we cannot help but feel an individual interest in the establishment of an Institution, which proposes to take a prominent place, and do a peculiar work, in the beneficent undertaking of lessening the disease, and of improving the health, of the human family. You yourself, Mr. President, so generally known as a warm and abiding friend of every benevolent design, must be exceedingly gratified to see so select an audience, consisting mainly of the representative citizens of a large portion of the country, met here to give the weight of their sanction, and the blessing of their good wishes, to an idea, which, as it seems to me, is destined to be as illustrious as it is now novel.

“The history of the healing art, sir, is one of the most interesting topics of human knowledge. This interest pertains to it, not only because the flesh is heir to a great variety of ills from which it would seek methods of recovery, but the history itself, considered separately from its importance, is one of the most captivating subjects within the range of human investigation. Nor can I more fitly

introduce to your notice, as I think, the peculiar position of this Institution, the particular idea which has created it, and which it purposes perpetually and rigidly to represent, than by touching, with whatsoever rapidity, the several stages that have been made, the successive epochs that have been passed, in the long and world-wide progress of the healing art; and I am quite as certain, that, did the time allow of details, or would my audience take the trouble, while I am speaking, to see how the thread of my discourse runs a parallel to the historical progress of the race, they would have the additional gratification of beholding a faint sketch, at least, of one of the finest illustrations of the history of human civilization, that can be furnished from the annals of mankind."

Dr. T. then proceeded to a succinct and comprehensive statement of the history of the art of healing, from the earliest period known in the annals of Egyptian civilization, through the Assyrian, Grecian, Roman, and modern eras, down to the present time, in the course of which general review, every sect, school, division, and sub-division of the science and art of medicine, with the characteristic idea of each, was brought out in historical array; and in addition to the medical theories of all sects of physicians clearly stated, and stated in their chronological order, a great variety of curious facts, drawn from the Greek and Roman classic authors, as well as from many other recondite sources, and illustrative of the several theories as they came forward in the current of the discourse, were thrown in to give point and clearness to the general theme. It would be impossible, in a mere report, to offer anything like a just *resumé* even of this portion of the address; but it may be sufficient for all present purposes to furnish the following skeleton, which embraces its leading points:

I. The foundation of the science of medicine as laid by the priests of the Egyptian temples. According to the testimony of Herodotus, confirmed by the testimony of Strabo, it was the practice of all the leading nations of antiquity, particularly of the Babylonians and Egyptians, for families to expose their sick before their own doors, that persons passing by might take notice of them, and prescribe whatever remedies they may have known to be effectual in similar cases: and it was soon afterward required by law, according to the same authorities, that every citizen who had been sick should go to the nearest temple, and have a record made by the priest of the method of his recovery. In this way, the science of medicine was established, as Bacon himself would have advised, but at least four thousand years before the birth of the philosopher, on the facts of experience and observation. But the priests soon abused their opportunities, and made medicine a private and occult art, from which it did not emerge till the time when it became a rational science again in the hands of the later Greek physicians.

II. The earlier physicians of Greece, like their Egyptian predecessors and instructors, and like their Assyrian neighbors, made of medicine but little more than a sacerdotal fraud and a popular superstition; but in process of time, the Greeks emancipated themselves completely, in respect to the art of healing. The first period in the Grecian era, in fact, was but a period of preparation, during which there was a solid foundation laid for medical science, and for its various schools, in the philosophy of the Greeks and Romans. The two systems of phi-

losophy, which divided the scholars of antiquity, and which began at the earliest periods of the world's history, were the bases on which rested the four great schools of medicine, which so long held sway in the ancient days, and which continue, modified, but essentially the same, to the present hour.

1. The earliest philosophy of mankind, as we learn by the classic authors, was that which regarded the whole universe as a single Being, endowed with a living principle governing its motions; and this species of speculation which looked upon the earth as another existence with a similar principle of animation, made man a type of the earth, possessed of an indwelling spirit, as the earth was a representative, however reduced, of the grand totality of nature. The soul of man, therefore, was an internal power, which gave life, activity, and health to the material body; and this interior and all-pervading spirit was never to be overlooked in any thing that should be undertaken to be done with our physical existence. Ruling the bodily organism in a state of health, it was the power to be exclusively addressed, when health was to be restored. This class of physicians were known under the name of Dogmatists.

2. The materialists, on the other hand, who arose next after this original school of philosophers, denied the existence of any soul of the universe, or any soul of the earth, or any soul in man. Man, they said, like the universe and the earth, was only a physical organization made up of a collection of material atoms, which came into their present shape by chance. Having fallen into their existing relations, as found in our material organization, though governed by no preliminary law, they had yet formed certain habits; and the nature of what is called life consists simply of a perpetual and spontaneous flow of these original elementary atoms through the body. An easy flow of these atoms constituted health, while an obstruction to the current was either disease or death; and, as the life currents ran through innumerable little mouths, called pores, the whole art of medicine consisted of regulating the flow of these currents, which was only finding the proper means of tying and untying pores. This class were called Methodists.

3. Distinct from both these schools arose a third, which seemed to be a revival of the early practice of the Egyptians, as it maintained that all theories of medicine were deceptive, and that the only sure basis for a correct medical science was the experience of mankind. If common salt, for example, has been found to be a good styptic, then, if the patient bleed at the mouth, do not stop to theorize, but give him salt; and salt will save him just as well, when thus applied, as if you pretended to understand all the reasons of its specific operations in the case. This was the doctrine of the Empirics.

4. The science of medicine, however, did not cease to make advancement with the establishment of these schools, but men of study, by giving the facts and theories of these sects a profound examination, brought out, in the course of time, a fourth school, which professed to follow no one narrow system, but to draw its doctrines and its practice from whatever had been, by any mode, established and accepted by the learned. These were the Eclectics, not of modern times, but of the ages of Greece and Rome.

III. Though this is a correct statement of the history of the leading schools of medicine, from the beginning of our knowledge of the past, all of which have

continued down to the present time, it does not contain the remarkable and characteristic ideas that the present time itself has brought to light.

"Look, sir," said the speaker, "at the mysterious connection of the body and the mind. See how closely they are connected, how intimate is their union, and what influences they exert upon each other. What a magic power, in particular, is exerted by the mind over every fact, feature, and function of the body. Invisible as it is, mysterious as is its action, it nevertheless rules our material economy like an autocrat. It contracts and relaxes every muscle, and moves every limb, at will. Into whatever state it falls or rises, it takes the whole body with it, and makes it be a partaker of its joys and sorrows. Its passions will rouse or lay the heart, quicken or retard the blood, increase or diminish respiration, and touch, for evil or for good, upon all the springs of the organic life. When it forebodes, or settles into a chronic fear, the body droops, the flesh of the cheek fades, the eye grows dull and dim, the soft flesh falls away from the bones, and the lithe bones themselves dry up and become as brittle as a stick. Joy, on the other hand, when it has become a habit of the mind, reverses entirely the order of these events. It will recall the faded rose, relume the expiring eye, re-clothe the bones with flesh, re-invigorate the bones themselves, and make the whole man as beautiful and nimble as a child. The mind, according to its condition at any time, will carry a good or evil influence into that very recuperative energy, that *vis medicatrix naturæ*, spoken of by Hippocrates and Galen, and thus hasten or slacken a man's recovery from disease, or send him headlong to death."

The great *new* idea of the age, therefore, in the science of medicine, is the value of the mind as a recuperative agent, always to be addressed, in every attempt at a restoration of the body from disease. But if the mind is thus a restorative agent, the amount of its influence, in the act of healing, will be according to its own condition at the time. A mind itself diseased will be an actual disturber of the body's health; but a perfectly sane mind will exert a perfectly sanitary influence upon every function of our mortal frame.

"But is it said, sir," continued the speaker, "that the possession of this long-neglected but unrivaled instrumentality of health—a perfectly sound mind—is impossible in this evil world? I know that the mind of humanity is diseased. I know that the unregenerate spirit, like the unresting ocean, is constantly troubling the depths of our material existence. I know that the whole man wastes in the war waged between the spirit and the flesh. But I also know, thank God! that there is a balm for a wounded spirit. There is peace for a troubled nature. There is spiritual health for the mind of every inhabitant of earth. The tempest of the soul can be entirely laid. A sweet calm can rest upon the passions, and the most beautiful harmony can exist between the faculties of the mind and the organic operations of the body. I am persuaded, nay, I am convinced, that this perfect ease of the spirit must be curative in its tendency of all disease, of every infirmity of the body. There is such a serene and satisfying trust in the interior being of a man, who has made a consecration of himself to God, that his soul, instead of disturbing the animal economy, must tend to allay all undue excitement, and thus lay the only reliable foundation of a perpetual and perfect cure. No matter how sick the good man is, no matter what discouragements surround his

case, he has no alarm, he has no agitation, as the worst can be only death, which, however it may amaze the world, has ceased to have any alarm for him. Or should his courage for a single moment flag, should his spirit begin to tremble, he rallies with a single recollection of his hope, he rebukes the very disease that holds him, with the exulting language of his faith: '*Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise HIM, who is the health of my countenance, and my God!*'

'Let no one be startled by the assertion of this doctrine. The truth is, sir, I am not certain, however this great principle may appear to others, that I have yet reached the point where this healing agency of the true religion stops. I am not certain, indeed, that it possesses only a *sedative* virtue, rendering the system passive only to the best influences of the ordinary remedial agents. I am not certain that there is not an *active* virtue, a positively *curative* power, in the indwelling, of God within the mind. That this indwelling of the Almighty is the healing of the human spirit, there can be no doubt, as it may be regarded as the most perfectly established principle of our religion; and it would seem entirely rational, if not a necessary conclusion from what has been thus far said, that the mind, occupied with the Divine presence, will carry the virtue of that presence to every point of the material system that itself pervades. If God fills the mind, and the mind fills the body, or so dwells in it as to impress it universally with its presence, there must be a divine element in that universal presence, which no philosopher, which no physician, has the authority to overlook. How can the Almighty dwell within the mind that fills my brain, without exerting a sanitary influence upon that brain, and, through the entire nervous system, of which the brain is part, upon every filament and fiber of my body? So far as any recovery remains possible, whether intellectual, or spiritual, or physical, does not the inward residence of God bring with it, by actual necessity, a continual working toward a perfect restoration? God is not an idle being. He is the most active of all beings. He is the source and center of all action. He is the *Causa causans* of every possible and existing motion. He is the only living Being; he is the essence of life itself; and I see not how such a Power, perfect himself, and pervading all things for the purpose of bringing them toward perfection, can take up his abode with a fallen man, the master-piece of his skill and the object of his dearest love, and limit his benevolent undertakings to the restoration of but a single part of his triple constitution."

The conclusion of the argument, and of the dedicatory address, therefore, was, that the christian religion must begin to be received, in its practical, regenerating, and restorative operation, as the first agency to be employed in the theory and practice of the healing art; and it was distinctly stated, that the Clifton Springs Water-Cure, under the care of Dr. Henry Foster, was established for the purpose of making practical piety a leading agent in raising the diseased and disabled to a state of recovery and health. There is one fact, too, in addition to its intrinsic value, which makes the agency of religion a peculiar blessing in the work of restoration as heretofore described. The use of all other agents, and of systems of practice, is expensive, sometimes more expensive than the patient can afford to use; but the power of the christian system of salvation, even as a medical agent, is free to all.

"Sir," said the speaker in conclusion, "the religious element in the system of treatment I have described, with all its value, is not expensive. To every individual of the race, it is the gift of God. In the very midst of the healing springs, which bubble and flow all around us, there is another Spring, there is a glorious Fountain, opened for the healing of the fallen sons of man; and, though unseen by the natural eye, I now behold the ample pool, the crystal lake, the bright jet that starts from its center and returns with its graceful curve, to keep it full and cool. Here, upon this rocky shaft, through which the limpid current seeks the sky, I read this beautiful inscription, as if it were the genius of the stream addressing us :

"Come traveler, slake thy parching thirst,
And drive away dull care ;
Thou need'st not broach thy little purse,
For I am free as air :
My source is in the mountain side,
My course is to the sea ;
Then drink till thou art satisfied,
Yea, drink, for I am free.'"

The assembly then adjourned to the spacious dining-hall of the Institution, and at 3 o'clock, P. M., reassembled and listened to the dedicatory sermon from Rev. M. L. P. THOMPSON, D. D., of Buffalo, of which the following is an abstract :

The words selected for the occasion, were those recorded in *Acts xx. 35*—*"The words of our Lord Jesus, how he said, It is more blessed to give than to receive."*

The object of the Preacher was to make apparent to his hearers the *literal truth* of the Saviour's affirmation.

After dwelling for a little on the superior blessedness of those who, in the providence of God, have been placed in circumstances which *enable* them to be benefactors, while others have been placed in circumstances, which, for the most part, compel them to be beneficiaries, or which, at least, create for them a peculiar need of help from others, he went on to say that—"There is a happiness in the mere act of *giving*, which there is not, and cannot be, in *receiving*. There is a real enjoyment in it, far transcending any thing which the receiver can ever feel. This implies, of course, that the giving shall proceed from a really generous and loving disposition. I am very far from speaking of that which is the constrained act of one who, without a particle of love, or of true benevolence in his heart, yet gives from an affectation of these qualities, to gain a reputation for virtues which form no part of his real character. I am equally far from speaking of the act of one who gives from the ostentation of riches, to gratify the same low pride which might lead him to deck his menials with expensive livery, or to trap his horses with gold. I do not speak at all of the act of him who gives because it is a fashion to do so, among those who occupy a similar position in society with his own, or of him who gives to meet the demands of a public sentiment, however created, which he knows would reproach and shame him if he did not; or of him who gives merely to get rid of a troublesome applicant, in the spirit of

the unjust judge, who said—‘Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.’

“In none of these cases does the act of giving afford any degree of that peculiar and delicious satisfaction of which I speak. Indeed, in cases like these, giving is not giving. It is the merest drudgery of a most distasteful and burdensome commerce. * * * * * He who gives from any of these motives, gives with pain and grudging, and as there is no pleasure in the act, so there is none in the remembrance of it, but often, a growing feeling of discontent—a sore spot in the mind, like that which would have been in the thigh, had an ounce of flesh been cut from it. * * * *

“The happiness of which I speak, is the peculiar privilege of one who truly *gives*; who gives in the proper sense of giving; gives freely as God gives, ‘hoping for nothing again;’ gives out of a merciful heart; gives for the love of giving, for the love of making others happy; whose giving is really a *grace*; not a price paid for some imagined equivalent in worldly honor or ease, but the generous expression of a really generous soul.

“To give *so*, is more blessed than to receive.”

This was variously illustrated by a reference to the *natural constitution of the human mind*; by an appeal to the *universal experience of mankind*; and by a *consideration of the promises of God*.

In conclusion, an application was made of the whole subject, to the particular purpose for which the discourse was preached.

Doctor T. said—“Does it seem to any of you, that I have chosen a theme inappropriate to the occasion which has convened us? No, brethren. My theme is the theme of the *time* and of the *place*. The spirit of my discourse is the very spirit with which I desire this house to be baptized as long as two timbers of it shall remain together. I invoke upon it the grace of the Giver of all good, to make it a *Bethesda* for the perpetual ministration of Christ’s compassions to the sick and suffering; where the blessed angels of love shall come down night and morning to stir the waters, and the offices of healing mercy be daily performed—a Bethesda for men’s bodies, and a Bethesda for men’s souls, whence ‘the impotent folk and the blind and the halt,’ and the *poor* of them that had no man elsewhere, when other waters were troubled, to put them into the pools, shall go away healed, and carrying their beds—and whence also the *sick of sin*, they that were nigh unto the death that never dies, and for whom elsewhere no man cared, shall go forth in the newness of an everlasting life, rejoicing in hope of the glory of God.

“Regarding this merely as a sanitary institution, where the sick might come and receive medical attendance *for pay*, I should feel comparatively little interest in the celebration which is this day attended of its enlargement, and of the opening of this religious chapel.” * * * * *

After here explaining and commending the design of the founder of the Institution, Doctor T. concluded as follows:

“We consecrate this house to the work of mercy. The good physician’s work is always a work of mercy. Every faithful practitioner of the healing art,

is, in the highest sense, a benefactor of his species; and there is, perhaps, no class of men, who in the theory of things work for pay at all, who render to others so great an amount of uncompensated service. But the work of the good physician *here*, is to be a work of mercy in a sense not usual even with his class. In the view of the noble conception and voluntary self-offering of one whom we delight to honor, and in the prosecution of whose design it is an honor to co-operate, we lay the offering of these entire structures at the feet of the Good Physician of all—at the feet of Him, who is the great inspirer of all good purposes and works. To Him we devote them. They shall be his, for his use and glory in serving his weak ones, and the poor and suffering of his people forever. And this chapel!—Jesus, master, is it not for thee? Take possession of it, we pray thee, and let thy presence ever be manifested in it. It is not always thy will that the sick should be recovered from their sickness. For thine own sick, it is thy will that sooner or later they should be with thee, where thou art, that they may behold thy glory. To all the sick, and to all that are not sick, we know that sooner or later, here or elsewhere, death will come, for ‘it is appointed unto all men once to die.’ But, thou Blessed One, there is a death which we are sure thou wouldest not that any should feel. It is not thy will that any should die the death that never dies. Oh, then, let the fountain of thy healing mercies be opened here! Summer and winter let its waters flow. Morning, noon, and night, let the dear stream issue forth for all that come; and while many who may resort to this place shall not go forth healed of their physical maladies, but some shall die here, and others shall go away to their own homes to die, let thy rich grace unto everlasting life be experienced by all—let all behold thee, and rejoice in thy salvation.”

In the evening at half past seven, the chapel was again filled to listen to the concluding exercises of the occasion. On resuming the chair, JUDGE PAIGE, the president of the day, made the following remarks :

I am requested before the delivery of the expected addresses, to present briefly some statistics in relation to the past and present fiscal condition of the Clifton Springs Water-Cure Company, and some details of the plan which Doctor Henry Foster intends and hopes to accomplish, in regard to the institution.

In January, 1850, the Clifton Springs Water-Cure Association was formed; with a nominal capital of ten thousand five hundred dollars. This sum was paid in by the original stockholders. But it proved entirely inadequate to meet the expenses of the original building, inclusive of the cost of the introduction of water and the supply of the necessary furniture. A heavy debt was thus necessarily incurred. Under its onerous burden, the Institution was opened for the reception of patients; and, while still laboring under this heavy pressure, the Gymnasium and a Sulphur Bath House were erected; the grounds were laid out, graded, and drained; the mineral water was secured; and ponds, lawns, walks, and flower-plots were constructed. In place of the rugged inequalities of the grounds in their natural state, damp and marshy, and sending forth exhalations prejudicial to health, are now to be seen ornamental groves, lawns, and serpen-

tine walks, beautiful to the eye, and attractive to the patient. This improvement, however, and these additional erections, added largely to the expenses of the Association. They swelled the original cost to a sum exceeding twenty-three thousand dollars. But through all the discouragements produced by this heavy expenditure, the Institution was successfully conducted and sustained by the unceasing labor and care of Doctor Henry Foster; and the entire debt was ultimately not only liquidated out of the net earnings of the company, but a reasonable dividend was paid to the stockholders, from the same source.

When all the debts of the company were paid off, Doctor Foster suggested the plan of this new and commodious extension of the original building; and by the cogent arguments urged by him in its favor, it was adopted by the company. To accomplish this object, the capital stock was increased ten thousand five hundred dollars. This money has been expended, and also the additional sum of seven thousand dollars, in the erection of the new building, and in supplying it with furniture and extending the dining-room in the old building. A debt has therefore been contracted of seven thousand dollars, which is now due by the corporation. The entire original cost of all the buildings and improvements of the company to this day, amounts to, and perhaps exceeds, forty-one thousand dollars. The whole of this sum has been paid except seven thousand dollars. This debt of seven thousand dollars Doctor Foster expects and hopes to be able to discharge, out of the earnings of the company, in two, or at furthest, three years.

We thus see here a Water-Cure establishment possessing accommodations ample and commodious, and superior to any in our country. The company has been incorporated by an act of the Legislature; and the property is now held by a secure title. The buildings and furniture are kept insured in solvent insurance companies; that every precaution may be taken to guard against loss by fire. The company has a skillful and accomplished medical faculty consisting of Doctor Henry Foster, Doctor Hubbard Foster, his able brother, Doctor Goedecke, and Mrs. Wilmarth.

When the present debt of seven thousand dollars is discharged from the net earnings of the Institution, it is the design of Doctor Henry Foster to influence philanthropic men of wealth to unite with him in endowing the Institution with a fund so large, that the income arising from it will be sufficient to pay the expenses of the medical faculty and steward. And it is his further design to purchase himself, as a personal enterprise, the stock of the stockholders; and to make the Institution substantially *elcemosynary*—to be conducted for the benefit of the poor of all evangelical denominations; but more especially, for that of poor clergymen and their families. A sufficient number of patients will be received, able to pay the charges of their board and treatment, to meet the expense of those who are deserving the charity of the Institution. Doctor Foster's intention is thus to devote the entire income arising from the receipts of the paying patients to the noble cause of charity; and especially, of charity to the *Lord's poor*. It will be observed that in accordance with his design, no part of the income is to be retained for his own personal use.

To this statement I will add, that this beneficent and christian enterprise calls for universal approbation and support; that it is a heaven-suggested undertak-

ing; and that it is the duty of all, and especially of those who love the Supreme Governor of the world and their own race, not only to lend it their earnest and active support, but to invoke the Divine assistance in behalf of its success.

Judge Paige then introduced Rev. DR. HIKOK, who arose and spoke as follows:

"THIS whole service in which we have to-day been engaged is new. Not new to have Water-Cures, though this method of healing is comparatively recent; and not new to dedicate chapels and churches; but to have Water-Cure establishments, and dedicate them to God, and formally consecrate them to his service, and arrange them for his worship, has never probably before been done since our first parents worshiped in the garden of Eden. Another prominent feature here is also quite as novel; that we are to have Water-Cures benevolently endowed and opened gratuitously for the poor of the church, and especially for poor ministers.

"But the fact that all this is new, will not itself determine it to be either good or bad. There are new things as well as old things both good and bad, and we must look at the thing in its intrinsic merits, to determine, whether new or old, it be truly good or bad, right or wrong. We have just been told by the president of the day, what has been the history, and what is designed to be the future operation of this Institution. The establishment has been hitherto much upon the same footing as any other secular enterprise. A very strong and general religious influence has been exerted, while the process of applying water-cure treatment to heal disease has been on the principle of pecuniary compensation for services rendered. Bodies have been healed, and souls converted, and christians sanctified and edified in the faith, all together; yet this addition of religious effort and influence has not been the result of the plan and organization of the Institution itself, but wholly from the physician's personal character and agency. The design in the future is to embrace in the establishment itself the principles of benevolent and religious action. Poor and pious laymen, and especially poor clergymen, are to find here opened a quiet and salutary retreat, where they may receive, to a certain extent, gratuitous medical services, with the understanding, that so far as may be practicable, they are to put forth their religious efforts and influence for direct impression, instruction, and progression in piety. The unconverted members of the families of such may also be received, on whom this religious influence is to fall, while the treatment for bodily healing is in progress.

"Let me, then, present some reasons why such a change in the organization of this Institution is desirable, and also some of the motives which should induce the able and charitable portion of the community to help on the enterprise.

"*First.* Let it be noted, that good men, and especially ministers, *will be sick.* I would not say that a good man is specially liable to sickness. All other things being the same, I suppose a good man less liable to disease than a vicious man. Godliness has better promise of health and long life than ungodliness. But the good will often come under the power of disease, and the circumstances and anxieties of a minister will often tend toward prostration and sickness more

than to counterbalance the healing influences of his piety. His employment calls often for sudden labor and severe study, and the perpetual application he is forced to make of his mental powers is peculiarly debilitating. 'Much study is a weariness to the flesh' not only, but exhausting to the spirit, and becomes the frequent occasion of insidious chronic diseases. He has very frequent sources of special anxiety. He must maintain perpetually a shepherd's watchfulness, and save his flock from the double dangers that arise from their own indiscretions, and the attacks of surrounding wolves. He must see all, that he may guard all, and must learn all their wants, that he may provide a supply." In times of declension and worldliness in the church, there will be one class of dangers, and in times of reviving and refreshing another set of dangers arise. While other christians are permitted to rejoice in the good work of the Lord, he sees so many resisting, halting, hesitating, temporizing, that he can hardly allow himself time to rejoice with the newly converted, but must watch and weep, exhort and pray, with the impenitent and the anxious. There is no moment when the faithful pastor may sit or lie down and say, 'Now all is safe. My watchful fears may all be dismissed and leave my anxious heart to rest.' He is thus wearing out, perhaps, faster than any other man in his parish, and the indications of decline appear in the various forms of nervousness, dyspepsia, bronchitis, &c., and when these morbid symptoms begin to press their warnings, it is often in circumstances which naturally aggravate all the dangers. Strong men very soon, in such cases, become prematurely weak and feeble, and fall under various chronic diseases.

"*Secondly.* Ministers will generally be poor—not poor because they lack economy, nor because they are destitute of tact and practical skill to acquire wealth. I affirm from special observation, though often belied in this respect, that clergymen are, more than ordinary men, frugal, economical, ingenious in expedients for making a little do much, and ready in adapting means to ends whereby their families may be made the most comfortable and happy. It is rather because of the fact that they are poor, generally, than from the want of capacity to get rich, that so much is said about the want of practical sagacity in clergymen. Their circumstances and calling keep them poor, not their want of talent to get and keep money.

"The sons of the rich are not so apt to be pious, and when they become so, are not so ready to go into the ministry, as the children of the middle and poorer classes. They have better opportunities which they usually seize upon, to go into some lucrative secular occupation. Poor men, usually, go into the ministry, and then the nature of the case keeps them poor. A parish cannot ordinarily be brought up to give the same salary that equal talents very readily command in other occupations. This is all better for the church and for the world, than that the ministry should be rich. But the facts will be in the future, as they have been in the past, that clergymen will often be sick, and generally be poor.

"*Thirdly.* Water-Cure treatment is *just fitted for them.* I might here insist on the general efficacy of Water-Cure treatment, when skillfully applied, to all classes of persons, and to most forms of disease. In my own experience, and over quite a wide field of personal observation, I have found abundant occasion for affirming with confidence that it has been astonishingly successful when other

applications of medical treatment had utterly failed. But there is a special preference in those cases of disease to which clergymen seem to be peculiarly exposed. A general languor and debility, a prostration of nervous energy and vitality, a derangement of the digestive functions, morbid affections of the larynx and bronchial passages into the lungs, and other chronic maladies, are perpetually found in patients among clergymen, and the whole course of Water-Cure treatment applies effectually to such cases, and often acts as a charm, so sudden and sure is the restoration to former health and vigor. The varied baths, the exercise, the diet, and the whole regimen, are all calculated to restore, revive, and give renewed tone and energy to the body, and fresh buoyancy and elasticity to the spirit. This often proves better than journeying, better than mere rest, better even than European tours, or at least more within the means of most parish ministers. I could not recommend a tired and worn-down minister to a more hopeful retreat from anxiety and care, and with the prospect of speedy restoration to strength and usefulness, than to this very place, and under the salutary influences of this Institution.

Fourthly. But these benefits cannot be realized without the aid of the charitable. Water-Cure treatment must have its fixtures and conveniences. The private family, and especially poor ministers, cannot afford their own Water-Cure establishment. The physician cannot be expected to build and maintain one at his own charges. The outlay must demand at least a dollar a day from the patient, to attain a fair remuneration, and somebody must pay it. It will hardly do to carry out the practice here of charging the rich patients with all the deficiencies of the poor patients. The only way is to resort to some interposition of benevolence. Some must take stock, or give by way of endowment, with no expectation of receiving back the full equivalent in dividends.

"And here I affirm emphatically, no one can well give to a worthier object. The results are directly auxiliary to all good causes. You heal the body. You restore to strength and usefulness the worn down and disabled. You bring back animation and cheerfulness to the sad and desponding. You may save many an able minister's life, and give him health and strength for another twenty years, and the gain to the church and the cause of virtue and religion, is as if you had educated and sent out so many new ministers. You would have else had the supply to be gained by the charities of education societies, and college and theological seminary contributions. Give here, and put such an establishment in efficient organization and operation, and you are directly strengthening and advancing the highest and best interests.

Fifthly. The whole must be guarded from abuse. A splenetic man, a lazy man, a hopelessly incurable man, might take advantage of such arrangements and fill up a place that does not belong to him, with no good results to the world. Other more promising patients must come into these places, and the benevolent application must be made to them, not so much on their own account as for the good of the church and mankind at large. Some might choose to stay longer than is necessary, and over the whole a wise supervision must be established. Strict rules should be made and rigidly applied. A committee, of whom the physician should be one, will be needed, doubtless, as a standing

directory for this whole matter. Some of the stockholders, who have a personal as well as benevolent interest in the whole measure, should be of this committee, and hold the scales even between the gratuitous admission of patients and those for pay. As soon as they deem further charity in the application of the benefits misapplied, they should put the patient at once on the pay-list, and if he continues longer, make it to be on his own charges. When such judicious arrangements are made, and the Clifton Water-Cure stands out as a benevolent asylum for the Lord's poor, and the failing ministry, the strong hold which it now has upon the affections and sympathy of the community will be greatly augmented, and the blessings of the world, the church, and heaven, may be devoutly expected permanently to rest upon it."

Rev. Dr. SHAW of Rochester was then introduced to the audience by Judge Paige. Dr. Shaw's address, an abstract of which we have been, unfortunately, unable to obtain for this publication, was directed to interesting points in the history of the Institution, and closed with an appeal to its friends to aid in making its future more glorious, even, in doing good, than its past. The address was received with emotion.

J. D. HUSBANDS, Esq., of Buffalo, Rev. W. H. GOODWIN, of Geneva, and Rev. Mr. TOOKER followed with eulogies upon the services of the day; they regarded the enlargement of the Clifton Springs Water-Cure in the broad scope of its benevolent design as the beginning of an era in the history of the country. The attentive and unwearied audience was then dismissed, gratified with the day's exercises, with new interests awakened, and with hearty and hopeful wishes for the success of the new enterprise.

NOTE.—The village of Clifton Springs, the stockholders are glad to say, feels the influence of this flourishing and Christian institution. Its growth has been rapid, and its present prospects as a thriving village are more flattering than ever. It is becoming a noted watering place, where are to be found every summer, at the Clifton House kept by M. PARKE, gentlemen of distinction and character from all parts of the Union; a Ladies' Seminary, under the charge of Mrs. C. E. STONE, a pupil of Mrs. Willard, is now being established, and other institutions of learning, it is expected will hereafter be erected. Near these springs, Rev. Dr. TEFFT, who freely bestows a portion of his time to our Chapel pulpit, has built him a pleasant country residence, and other gentlemen of ~~learning and refinement~~ are turning their attention to this village as a place of residence.

TO THE PUBLIC.

FOR the general reputation and management of this Institution, I am responsible to the stockholders; but in making an address to the public, it seems due that I should explain to them the plan of my operations and the end at which I am aiming.

Hitherto we have depended for our success solely on the good opinion and kindly reports of our patients; and our success has been such, with no other advertisement, that we have had to double the capacity of our buildings, which have been speedily filled to overflowing.

God has so owned our enterprise, that we have had many conversions, and almost a continual work of Grace.

Thankful for these tokens of divine approval, I still adhere to my original plan of presenting the Institution to God, to be used for the benefit of His people, and, so soon as I shall be able, by the saving of my own earnings, and by the help of others, not only the Institution, but my own services, will be wholly and for ever dedicated to this purpose.

When this result shall have been reached, I wish to have the Institution so far endowed as to afford pay for the officers, (myself excepted), the revenue from the paying patients being set apart for the defraying of all other expenses, leaving a wide opening for the gratuitous treatment of those servants of God, who by *giving* their services to the world, deprive themselves of the means of paying. These patients I divide into three classes; first, clergymen and their families unable to pay; secondly, members of the churches in like circumstances; thirdly, regular attendants upon the ordinances of the gospel in the same condition, whose life is consistent with the general idea of doing good.

It has become my settled conviction, from the experience of many years, that the treatment practiced at this Institution is, above all others, best adapted to chronic diseases. I greatly desire that the three classes I have named should have the full advantages of a system, which without such an institution as I propose, on this gratuitous plan, would remain, as they now are almost entirely beyond their reach; and it is the great object of my life to bring this mode of treatment to act upon these several classes, in view of the incalculable blessings which their restoration to activity and health will insure to a perishing and benighted world.

My undertaking has long been a subject of thought and prayer. I have a consciousness that Heaven's blessing has been, and will be, upon it. I am full of hope for its entire accomplishment. Much labor, however, is yet to be performed. All I can do I freely bestow upon this design; and may I not venture to ask, of those whom God has blessed with worldly prosperity, some assistance that the end may be more quickly gained? To the liberal and the good I somehow dare to look for an appreciative, active, earnest and substantial support: and it is to this class of citizens that I would here make an appeal for help, in the name of God, and for the benefit of the best friends of the cause of humanity and truth.

It is my purpose to make and preserve a record of every thing done, by stockholders or other benevolent persons, in the way of aiding to carry out this general design; and when the whole is accomplished, it is my intention to publish such record to the world in a complete and authentic form. A Declaration of Trust, securing the faithful application and use of donations, or in default in anywise, then their specific reversion, is in every case issued to the donors. HENRY FOSTER.



FAMILY BINDER
Syracuse, N. Y.
Stockton, Calif.

